

CHOOOL MUSIC.  
& HOLBROOK have recently  
abstain schools, The *Juvenile*  
to Sacred Music. Pre-  
Boston Sabbath School  
Editor of the Boston Han-  
dbook.  
Psalms, comprising a se-  
lect music and an analysis of the  
same, for the mutual or ministerial  
use. By Mr. Barrett. June 16.

ON DEPOSITORY.

Cornhill.

Wood Family: or the History  
of Conversion on the Bowery  
Mission.—S. S. Sermom, by  
Rev. J. Hallock, Do. of  
Payson, and a sermon to Young  
Men, for Mr. S. S. Hallock,  
1—Infant School Teacher's  
Assistant.—Infant's Magazine  
and Sabbath Schools.—  
Sketches.—Story of Isaac.  
C. C. Dean, Agent.

ND SUNDAY SCHOOL  
by the Board of Managers of  
the, Price in leather binding,  
and for sale by JAMES  
St. John Campbell, of Rosemead,  
abstain schools. By Rev. H. N.  
American Asylum for the Deaf  
the Connecticut Observer.

REHOUSE.  
Street-Up Stairs.  
on hand for sale, a large

AMILY BIBLES:  
the best and handsomest  
Bible in the United States—  
that may be wanted. Low  
Prices—Pocket Bibles, Testa-  
ments, &c. Feb. 17.

ARDING SCHOOL.  
now, recently opened at Green-  
wich, object's View, 1st, To  
afford facilities for lit-  
erary investigation to those young  
persons, but who do not  
a course.

is not alone in the opinion,  
sign, and with equal advanta-

High Schools for boys: be-  
tage and attainments.  
deases; not being liable to  
es, which arise from board-  
on the number being so great  
that a school is necessary  
in this respect; that while a  
of study to an equal extent,  
lecting his subject and devot-  
Attention is also paid to  
languages.

Mathematical, Astronomical,  
apparatus; thus having the ad-  
of the learner, experimenter  
in the business consider that this course is  
so that of instruction by lec-

the Institution at any time,  
and 20, to which number the  
the school are requested to  
character, &c.

H. COFFIN, Principal.  
50.

following gentlemen may be

Rev. William A. Hallock,  
in Houghton, D. D. Amerist  
Charleston, S. C. Rev. Mu-  
tus Allen, Esq. Hinsdale.

May 12.

SALE.

No. 6, India Street.

in 15 to 27 inches wide.

orders.

6w June 9.

ASHTON'S  
STORE, No. 197 Wash-  
ington 20 Marlboro St.

part of superior IVORY  
on Silk, Cane sticked, do a light  
gum Oil cloth and Cotton do-  
SOLS as can be found in the  
whalebone-cited silk—calash  
a variety of cases.

MUSICAL INSTRU-  
mentary Kent Baggs; French  
Flutes; Patent and common Flutes;

superior Violins in cases;  
VIOLINS, a new and beautiful

Feire published weekly, together

guitar making as good an assort-  
ment as any.

ing Violin and Violoncello strings  
fit to their interest to call, as a  
and Parades newly covered and  
parts repaired. 25th June 9.

IS PANACEA.

ula or King's Evil, Syphilitic  
Rheumatism, Ulcerous Sores,  
of the Liver and Skin, Gen-  
diseases which originate from  
the constitution has been bro-  
ken, Arsenic, &c.

Swain's medical education, the property  
of gentlemen who in their state as  
are deservedly ranked among the  
The public, as well as the  
have much gratitude to the  
in their favor—their recom-  
in various cases of interverte-  
deserving to the second genera-  
would have destroyed valuable lives,  
interested in promoting the cur-  
to the great benefit to the  
to its original ownership, claims  
the public and give them the most sol-  
medicine does not contain mer-  
cure.

ATICS.

of the Institute and Practice  
in the Univ. of Pennsyl-  
nomy of Medicine of Penn. &c.  
years had an opportunity of  
intervertebral ulcers, which having  
similar modes of treatment were  
healed. I do believe  
it will prove an important rem-  
dial disease.

CHAPMAN, M. D.  
of Surgery in the University of  
and Clinical Lecturer to the Alm-

ances of Mr. Swain, in numer-  
of three years, and have always  
es, especially in secondary syphili-  
es. I have no hesitation in pro-  
motional value.

GIBSON, M. D.  
of Surgery in the University  
the New York Hospital, &c.  
Swain's Panacea, both in the  
practice, and have always found it  
in chronic, exanthematic and sero-  
cystic cutaneous affections.

VALENTINE MOTT, M. D.  
for sale by JONATHAN P.  
Street. 3m June 2.

ASH  
Silver, by the subscriber, at  
T. A. DAVIS.

6w

# BOSTON RECORDER.

WILLIS AND RAND, PROPRIETORS . . . CALVIN E. STOWE, EDITOR . . . OFFICE No. 127, WASHINGTON-STREET, OPPOSITE WATER-STREET.

No. 27.

WEDNESDAY, JULY 7, 1830.

VOL. XV.

## RELIGIOUS.

For the Boston Recorder.

### FREEDOM OF THE MIND.

MR. EDITOR.—It has become a practice by no means unusual among the professed partisans of what they are pleased to call "liberal religion," to brand their opponents, or "the orthodox," with names which imply an abandonment of the cause of religious liberty, and an earnest desire to establish a tyrannical influence over the human mind. Such a charge is calculated and doubtless designed to rouse the jealous spirit of our countrymen, and of every community where it is made, against the impious attempt to bind the intellectual faculties; or at least to impede their development, and prevent their hopeful advance to an ideal perfection, which our modern advocates of "liberty in religion" deem not very remote.

But do such writers and declaimers consider maturely the course they are pursuing, and the charges which they sport? There is, it is granted, a considerable uniformity of religious belief, and, to a certain degree, as of necessity must occur, an observable uniformity in the expression of religious opinions. But does this result only from a sanguine submission in the multitude to the dogmatism of a few? Does it necessarily imply a mean relinquishment of the right of private opinion? Can it be accounted for on no other principle than one which must involve the loss of all independence of mind, and especially of character?

These and the following facts may serve to develop the liberal views and forbearance of the Papists. Says a correspondent, after mentioning the activity of the Papists in making proselytes, "And they are no less active in their endeavors to retain their proselytes and members in general, threatening them with ecclesiastical censure, and in case of obstinacy with eternal damnation!" They not only forbid them attending any Protestant church, but prohibit those who live as servants &c. in Protestant families from remaining in the room when family worship is observed. A servant in the family in which I board, told the lady of the house, "she could hear me preach, but that she was afraid to go." This individual, who was occasionally prevented by circumstances from leaving the room, would not listen to any thing said during worship, and was constantly running over her prayers to prevent the hearing of any "damning heresy."

A gentleman, who has travelled in the western country, informed me, that a priest near Buffalo was exceedingly enraged at a female belonging to his church, for attending Protestant worship; and that he could not be pacified, until the poor woman offered him seven dollars, which, considering her poverty he graciously accepted, assuring her, however, that the offence, if repeated, would be past forgiveness!

"In order," says another, "to enable you to form some idea of the influence of Catholics in this country, we will add that the bosses will not *admit* the right of drawing their religious sentiments directly from the Word of God, and of professing them freely: yet what a 'Harmony' in their 'Confessions'! And why?" Shall we at this age of ease presume to charge men who suffered the loss of all things rather than relinquish this right, with low subversive to the *Tract* of *teadom*? Shall we assume to be wiser than God? His friends have been found *walking at liberty*, because they sought *conformity to His will*. Would these writers and declaimers go the full length of the infidels of the day, and liberate the human mind from the shackles of belief in God, and dependence on Him? I would be far from believing it—except the painful conviction were forced on my mind by some further evidence.

Is it not possible that there have been, and are now, among the reputed orthodox, as great lovers as these gentlemen themselves, of genuine religious freedom, maintaining their station, as did their predecessors, from honest conviction of truth and duty, resulting out of laborious, extended, and persevering inquiry? The supposition, it would be hoped, might involve no painful exercise of candor.

Writers and declaimers ought not to forget the sacrifices made to establish the Reformation, nor the system of doctrines to which "free inquiry" led the bold but pious men who conducted it. They claimed for themselves the right of drawing their religious sentiments directly from the Word of God, and of professing them freely: yet what a "Harmony" in their "Confessions"! And why?"

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The facts already communicated, are, I think, sufficient to convince any mind, who will give heed, that Popery is in all its essential features, its principles, practices, is Popery still. We have discovered, if I mistake not, that the Romantics in our country, embrace and defend the same absurd opinions, follow the same superstitions and idiotic practices, make the same impious and arrogant pretensions, manifest the same hostility to the Holy Scriptures, practise the same impositions upon the ignorant and credulous, employ the same jesuitical craftiness, and indulge the same illiberal, intolerant spirit, which they do have and have done in other countries and in past ages.

The truth is, that a salient and important connection subsists between certain feelings of the heart and certain doctrinal views, if we will recur to the representations of Scripture. The philosophy of the self-sufficient Stoic but ill admits of salvation by grace through a Saviour crucified. And yet this doctrine is that which distinguishes the *revelation God hath made of His Son*. And is it wonderful that, if genuine religion be the work of God's Spirit, the enlightened understanding should assent to the body of scriptural truth revealed by that self-same Spirit? If then modern philosophy shall fondly busy itself with building her imaginary castles in the air, and be ever stretching toward them; shall the humble follower of Jesus be blamed for attaching himself to the city which hath foundations, whose builder and maker is God?

So dear is freedom, that it is comparatively easy to cast odium on any, who can be accused, with tolerable plausibility, of abridging it. But let the practice of our seminaries of theology be investigated—and I fully believe that as wide a range of inquiry is not only admitted, but inculcated, at Andover, as at Cambridge.

If there be those who, under a protestant profession, are aiming at an authority really papal, let them be exposed, and bear the burden of their offence. But let not a high sense of the value of sound doctrine according to the Scriptures, and the Lord's desire to *lend it over the brethren*, and to impose his interpretation, as Divine authority, on the consciences of men. Let human reason, in about which we hear and read so many impassioned declamations, know and keep her own sphere—let her ascertain the evidences with which the revelation from God is accompanied, and the proof that we have it in possession; and then, instead of dictating to Infinite Wisdom, let conduct exemplify the humble spirit of the ancient request: *Speak, Lord, for thy servant heareth*.

So far, indeed, is uniformity of faith, and profession, and effort from being undesirable, and worthy of reprehension, that it is enjoined as a duty; we are promised it is a blessing, and are taught to pray for it. And it is not unlikely that, were it favorable to the views which "liberal Christians," as certain individuals style themselves, are known to entertain, it would be hailed as a "consummation devoutly to be wished."

For the Boston Recorder.

### ROMANISM IN THE UNITED STATES.

NO. IX.

MR. EDITOR.—In my last number I gave a few examples of the "Christian courtesy and liberal feelings," which our American Catholic periodicals exhibit towards their "separated brethren." If you will take the trouble to cast your eye over the columns of the "Jesus," you will soon be satisfied, that the paragraphs, which I quoted from the remarks of the editor, fall far below his usual standard of vituperation. He seems to have entirely exhausted the armory of English invective, and to have been compelled, for the want of others, to employ abusive epithets, which must have been the inventions of his own imagination. But all this

poor people die more hopeless of heaven, with their rationalist pastors, than the Chinese or the hardened Jew. But our tracts can find their way where no other means can under existing circumstances be enjoyed. Satan begins to feel that these little messengers of peace are made, in many instances, by the power of divine grace, instrumental in pulling down his strong holds, and hence he upsets all those poor infatuated slaves of his who have encircled beneath his black banners.

The enemies of the cross have now in contemplation to form a Tract Society to counteract the "Mysticism," which is the current phrase here for true scriptural truth and practice. The first tract to be published, is to consist of extracts from a work entitled, "Hours of Devotion" (Stunden der Andacht,) which in my estimation, may truly and properly be called "the Devil's Bible." All the leading doctrines of revealed religion are artfully concealed or denied; in fact, when I say, what is it? too true, that the person, work, and office of Christ, in his two estates as God and man, is rejected, you may easily judge what a blasphemous product it must be.

Our brethren in Eng and have from time to time come forward, and given us their kind assistance, but alas! hitherto nothing has been undertaken adequate to the forlorn condition of my native country; how would my heart rejoice if our transatlantic brethren, could give us in any way, some assistance.

*Appeal of the Committee of the Lower Saxony Tract Society, founded in Hamburgh in 1820.*

The committee of this institution beg leave to present to the friends of religion, an abstract of the report of their proceedings during the year 1828, being assured, that when the state of theology on the continent is made known, and the dearth of truly religious instruction is regarded, and the valuable and increasing opportunities for diffusing evangelical truth afforded to this Society are estimated, and the possibly limited period, during which its operations may remain unimpeded by war or other political evils, are duly considered, there will be many of every denomination, who will gladly combine to give efficiency to the work in which this Society is engaged.

The Christian public may not perhaps be generally aware, that the chief part of Protestant Germany, though still subscribing to the articles of the Augsburg confession, are become too enlightened in their own opinion, no longer to remain under the guidance of the venerable principles of Luther. Since Semler sought that the Scriptures were not of divine authority, his notions have found abettors in every part of Germany; men of vast and various erudition and ingenuity, who, filling the chairs of professors in this and of universities, and other influential situations, have diffused the pernicious sentiments of Hume, viz, that the miracles wrought in support of Christianity were only *apparent* miracles; that the books of Scripture were written only in *accommodation* with the ignorant prejudices of those who lived in the ages of their respective authors; that the reason is to sit upon the dictates of the Bible; that we are to judge of the correctness of any sentiments in Holy Scripture by their seeming tendency to usefulness, or the contrary; that the profession of the religion of the Bible, is, therefore, only incumbent upon us, because it is the religion of the state, and the best system of *moral* ethics promulgated among men.

With the loose morality, and christless Christianity, consequent on such a system of doctrine, are repudiated the pulpits of most of the towns and villages, and with such emptiness are the minds of professing millions fed. To give one striking instance: In the form of prayer and confession appointed for the fast day in one of the largest cities of Protestant Germany in 1828, not only is no mention made of our Saviour, but not one distinguishing feature of his religion can be discerned. The same nearly may be observed of many of the pulpits, whether preachers d or printed.

It is a fact as the British public have frequently been informed, that there has been for some years a strong reaction and revision of feeling against this worse than Sennian heresy. There have been found preachers and professors, who venture to lift up their voice boldly for the old orthodoxy, and to know nothing save Jesus Christ and him crucified. In this we rejoice and will rejoice. These are our supporters. These are they, who call on our Society to strengthen them in their work with supplies of tracts.

Our friends are aware, that the Lord's day is a day in town and country, a day of worldly employment, amusement, or idleness; and that while the theology of the continent places the Lord's day and saint's day upon a level, custom exalts the latter far above the former.

It is painful, and it may seem invidious, to mention these facts, but it would be neither faithful nor wise, to leave them unnoticed; nor, while time is passing and souls are perishing, are the dictates of false delicacy to be heeded. These circumstances must be pressed upon the public in addition to the ordinary arguments for Tract Societies; in the best state of mankind such publications are ever desirable, but they are peculiarly *necessary* in such a state as this.

The Lower Saxony Tract Society has been founded, and conducted on principles perfectly uniform with the Tract Societies in London, Edinburgh, Dublin, &c. From a small beginning in 1820, its funds have been gradually increasing, and the fields of its labors and usefulness enlarging, as the following abstract will show. The unscripted will warmly urge the friends of the Saviour to assist them in carrying its designs into effect, as the impossibility of obtaining sufficient resources in Germany has been fully ascertained, and every contribution directly tends to increase the stream of living water, so needful in this land of religious waste.

The committee would, therefore, now invite the attention of their friends to a few facts which will speak for themselves. The claim they would make is founded on the call, the loud, long, increasing call, made on them from various parts of Germany; backed by ample encouragement derived from the blessing with which it has been showered upon the glorious Saviour to accompany the reading of these publications.

During the past year we distributed 260,628 tracts, and our income amounted to between 5 and 6,000 marks, about 1,500 dollars. If we had had the means, much more might have been effected; the demands for tracts were, and continue to be most pressing. The business of tract distribution is perhaps no where of such utility as in this country. Here the missionary cannot preach in private houses the glad tidings of salvation, nor even pray or read the Bible with a few persons together, without exposing himself to the watchful eye of the police, who will either fine him or put him in prison. About a year ago, I had to pay 36 marks, for having met at my own house with about twenty friends, to read the Holy Scriptures, so that our hearts have been encouraged and our hands strengthened.

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smaller quantities, in their respective circles. Many of them are surrounded with a Catholic population.

## LONDON ANNIVERSARIES.

*From the Christian Watchman.*

**Philo Judean Society.**—The 4th annual meeting in London was held May 3. The object of the Society is to inquire into the circumstances of the Jews,—to assist them in their difficulties of a temporal nature,—and to endeavour to lead them to the knowledge and faith of their Messiah. Two Jews had arrived in England from Poland, to inquire as to the condition of the Jews in Great-Britain. They had been asked if they believed in the Saviour. They replied, that they were not prepared at present to say whether Jesus Christ was their true Messiah, or not; but they said that in many parts of Poland, when their rabbis attended the beds of the dying, they would thus remark to the expiring Jew—"If Jesus Christ was the Messiah, may he pardon you and your forefathers for denying him!"—This fact shows a great shaking in Jewish unbelief. A Ladies' Association auxiliary to this Society had raised last year, \$613.50—and the Society, \$1644.77.

**The London Hibernian Society** held their anniversary May 3. The establishment and support of Schools in Ireland is the grand object contemplated. Last year the Society's debt was nearly \$5000—now, by additional liberality, it was less than \$1800—being an increase of receipts over last year, of nearly \$7300. The total received last year was \$41,014. What would our friends say of Americans, if our Societies should contribute in the ratio of this generosity? Would they not say, our country will be ruined?—Some of the Irish clergy, and ministers in the Dissenting interest, patronize, visit, and superintend some of these Schools, the whole number of which, including day, Sunday, and adult Schools, in connection with this Society, is 1373, in which 80,513 scholars are enrolled. The whole number instructed last year is estimated to exceed 75,000. In the day schools, 21,330 have been Roman Catholics, being 1537 more from the Papists, than the year before. The whole number of Roman Catholics under Protestant instruction is estimated to be at least 30,000, notwithstanding the continued opposition of the Romish Hierarchy in general. The whole number of Sunday School Scholars this year is 17,841, all instructed by gratuitous teachers. Many of the Irish prefer sending their children to schools which teach in the English language, instead of the Irish. 26,386 Bibles or Testaments, in English or Irish, have been distributed last year, making a total of copies circulated since the Society's organization, of 235,781. The Irish peasantry receive the Bible with gladness. Private gentlemen and ladies, and ministers of different denominations, superintend in their districts the distribution of the Scriptures, and establish on their own premises, depositories, where the sacred volume may be had. These agents amount to 93, and are exceedingly useful. The British and Foreign Society have just placed at the disposal of the London Hibernian Society, a munificent grant of £10,000. Testaments and 20,000 Testaments, in addition to previous donations. The Auxiliaries to this Society are increasing. The legacies of last year amount, from three persons, to \$755. The speakers were—Lord Mount-Sanford, Rev. G. V. Sampson, Rev. W. Smyly, Rev. A. Boyd, Rev. H. T. Newman, Rev. T. Mortimer, Rev. Robert Stewart, Rev. J. Hatchard, Rev. B. Noel, &c.

**The London Religious Tract Society** held their 30th anniversary May 6. They publish small devotional Tracts, to be sold cheap, or given to the poor. It was stated at the meeting, that in China, Tracts in that language are circulated among the inhabitants who visit the Chinese Archipelago, it being impracticable to spread them within the walls of China. During worship in the temple of Penang, an agent was engaged in distributing Tracts, when the priest laughed. The same custom prevails in the Eastern Seas. A grant had been made to the Baptist Missionaries of Burma, probably of Tracts in that language. 900 reams of paper had been sent to India. Bunyan's Pilgrim's Progress is translated into many foreign languages, and is popular in the Cingalese.—Tracts were to be published for the Southern Islands. 6000 Tracts had been sent to Mexico, and \$6,000 more had been sent for. The Society last year published 170 new works, making in all 1300. Tracts issued last year, 10,360,000. Upwards of 140 millions have been issued in 19 languages.—A Tract Society is established in Hamburg.—The King of Prussia was giving his support to Tracts. In Bavaria there is an opening, and at Augsburg. In Saxony is a Moravian Society, communicating with Poland and Russia. Tracts are doing good in Germany, where many can read. There were 15 different speakers, among whom was Dr. Milner, of New York.

**London Itinerant Society** held their 33d annual meeting, May 3. Its object is to publish the gospel in villages destitute of it, within 15 miles round London, by tracts, schools, and preaching. In 27 villages, preaching is attended by 12,000 persons, through the efforts of this Society, and the children in 8 Schools amount to 1000. More labour was necessary to instruct and counsel the poor. The amount received last year was over \$1000. One of the speakers, Thomas Thompson, Esq. Treasurer of the Home Missionary Society, related the humiliating fact, that strenuous efforts were made in many villages in different parts of the country, and also in the vicinity of London, to prevent the poor people from attending the preaching of the Gospel, except in the established church. Many of those who attended had been threatened with being turned out of work, and others of being deprived of the parish allowance, if they continued to attend the preaching. One of the agents of the Home Missionary Society stated, that in one parish the constable had been deprived of his office, because he had opened his house for preaching; and at a vestry meeting it had been determined to employ no one who went to the meeting. The writer added, "It would make your heart ache to hear the poor people relate their tale of woe, and see them bedewing their cheeks with their tears, while they exclaim, 'It is very hard we cannot go where we like; if they do not like to come to themselves, why should they prevent us from going?'"

**The Society for promoting Ecclesiastical Knowledge** held their first annual meeting in London Tuesday evening, May 4. The Chairman stated that it was the object of the Society to analyze ecclesiastical polity, and it was presumed that men of intelligence would submit to the assembly, their opinions, for analysis. He hoped to live long enough to be able to see in retrospect, the happy operations of this Society, so as to be able to say of it what Dr. Paley said of the Reformers from the church of Rome—"They exonerated Christianity of a weight which sunk it. Had infidelity or indolence checked their exertions, or suppressed their publications, infidelity might now have been universal." The object is to make Dissenters acquainted with the principles and history of their denomination. In doing this, they hoped to be guided by the spirit of Christianity, exhibiting the meekness of the saint, and the heroism of the martyr. It is their object to avail themselves of the press, that most efficient instrument by which truth can operate. It was the press which shook the throne of the Roman Pontiff to its centre, and gave to Bible doctrine a permanent ascendancy. The Society has already issued five monthly publications; the first is,—"A

Free Inquiry in Religion; the second,—"Christ the only King of his church."

**The Christian Instruction Society** held their 5th anniversary May 4. Upwards of 26,000 families are visited periodically by the agents of this institution, and no less than two thousand children are sent by them to Sabbath Schools, 54 Associations, and 1100 gratuitous visitors, are in connection with this Society. They have 60 stations for prayer, and reading Scripture exhortations. In the last summer, they used three preaching tents, pitched on each Lord's-day in the fields at Hoxton, Pentonville, and in the Kent-road. 300 Sabbath wanderers are supposed to have been the average attendance. This Society is in debt, and has only 114 subscribers. About 12 gentlemen addressed the Society, and a number of generous donations were made.

**A Civilization Society for spreading Knowledge**, professing to be neither political nor religious, has been lately established at Paris. General Lafayette, and other gentlemen of high standing in France, co-operate with this Society. Their President is Count ALEXANDRE DE LA BORDE, the Deputy for the Department of the Seine, and who has lately published a "Classical Historical Refutation of the Claims of France upon Algiers." Political economy, and the practical sciences, and education to the labouring classes, with toleration, and general justice to all, are the specific aims of the Society. 12 frances, about 2 dols. 25 cts. annually, will make a member.—Much may be hoped for, from the enlightened Frenchmen who have thus associated.

The Rev. W. ORME, whom we have often respectfully noticed in our columns as greatly useful in the cause of Christ, deceased on the 8th of May. He was not only the laborious and acceptable Pastor, but the Foreign Secretary of the London Missionary Society. The London World, in noticing his active life, observes—"One good example will do more than a thousand speeches. Howard's personal daring produced a greater effect on the attainment of his object, than the writing of a hundred volumes would have done."

Since the above was in type the London World to the 15th of May has been received, from which we make the following selections.

## BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday May 5th, a full year Anniversary of this Institution was held at the Freemasons' Hall. As it is not customary to issue ladies' tickets for this religious meeting, none but gentlemen were present. In the absence of Lord Teignmouth, Lord Bexley presided.

The Secretary then read the Report; from which it appears, that the affairs of the Society had been going on in the most promising manner. To the overflowing of the Meuse, and other rivers, the Society had made a grant of one thousand Bibles to the sufferers. To Dr. Stenckhoff the Society was under renewed obligations during the past year. At Frankfurt many Jews had applied for Bibles, and their wish had been complied with. Of the Russian proceedings they had heard nothing, except a series of interesting letters from Petersburgh. In Sweden, 28,572 Bibles had been printed and distributed. From Norway, 2,000 Testaments had been asked for; and the Danish had only been completed. From Calcutta and Madras, and other parts of India, the reports were equally encouraging. Arrangements were being made for printing the Old Testament as well as the New in the Oriental language. The Rev. Mr. Ray, of Bexley, had addressed two very encouraging letters to the Society. It was with regret that this Committee had to state that the accounts from Mexico were unfavorable. Mr. Thompson, there, did not relax in his activity, but the convulsed state of the country, and the efforts against the circulation of the Scriptures, were serious difficulties, and not easily to be overcome. An edition of the Psalms had been printed in the Eskimo language, and 1,000 copies. The Society had appointed Mr. Greenfield, as editor of 2007, a year to act as editor and superintendent of the different translations of the Scriptures as published by the Society. The Society during the present year, had amounted to \$8,982.17, and the expenditure to \$16,101. The number of Bibles and Testaments circulated during the present year amounted to 434,422; and the number of new tract associations established was 111. The Committee noticed with great interest the arrival of a great number of Arabic Psalters to twenty Egyptian youths that had been sent out by the Pacific for education. In Scotland the Bible Society had been going on prosperously. It was true that an opposition to the circulation of the Scriptures still existed in some countries; but it was, nevertheless, gratifying to find that these objections were gradually disappearing before the efforts of the Society.

## CHRISTIAN INSTRUCTION SOCIETY.

The Fifth Anniversary of this Society was held at Finsbury Chapel, on Tuesday, the 4th instant. J. Labouchere, Esq., in the chair. The meeting having been commenced by singing and prayer.

The Rev. J. Blackburn read one of the most interesting reports. The secretaries recorded what could not be fully deeply to affect the mind, and afford the strongest evidence of the necessity of the Society's labours. Our limits, however, will not permit us to give more than the following brief abstract:—

After enumerating the individual associations, the report says, "Thus, we are presented with the gratifying total of fifty-four associations, one thousand one hundred gratuitous visitors, who at the last quarterly return had under their benevolent observation twenty-six thousand nine hundred and four families, including at least one hundred and twenty individuals, and making an increase of two thousand five hundred and seven families, and more than twelve thousand individuals, since the last report. In connection with the associations, there are now in the country sixty-six stations for reading Scripture exhortations and prayer. The Committee continued during the post summer to use three preaching tents, which were pitched on each Lord's day in the fields at Hoxton, Pentonville, and in the Kent-road. It is supposed that each service was, on the average, attended by three hundred Sabbath wanderers. The loan libraries during the past year have been increased from eighteen to twenty-eight." Among other methods used to circulate the publications, and to spread the word of God, the report states, "To excite public attention to this subject, the Committee convened a General Meeting of the Subscribers and Friends of the Society, at the Allion Chapel, on Tuesday evening, Nov. 3, when Thos. Wilson, Esq. presided. The chapel was crowded in every part, and notwithstanding a temporary interruption, the ministers and gentlemen who addressed the assembly were heard with the deepest interest." 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## POETRY.

## PRIDE OF SKEPTICISM.

By WASHINGTON ALLSTON.

'Twere labor lost in this material age,  
When schoolboys trample on the Inspired Page,  
When cobblers prove by syllogistic pun,  
The soul they mend and that of man are one;  
'Twere waste of time to check the Muses' speed  
For all the *whys* and *wherfores* of their creed;  
To show how proved the juices are the same  
That feed the body and the mortal frame.

With wonder fill'd and self-reflecting praise,  
The slave of pride his mighty powers surveys;  
On Reason's sun (by bounteous Nature given,  
To guide the soul upon her way to heaven)  
Adoring gazing, 'till the dazzling light  
To darkness sees his vain presumptuous sight;  
Then bold, though blind, through error's night he runs,  
In fancy lighted by a thousand suns.

All potent Reason! what thy wondrous light?  
A shooting star! a polar night;  
A bubble's gleam amid the boundless main;  
A sparkling sand on waste Arabia's plain:  
E'en such vain Power, the limited control,  
E'en such thou art to man's mysterious soul!

Presumptuous man! wouldst thou aspiring reach  
True wisdom's height, let conscious weakness teach  
Thy feeble soul her poor dependant state,  
Nor madly war with Nature to be great.

## MISCELLANY.

## THE ARDOUR INSPIRED BY MISSIONS.

Select passages from a sermon, preached at Philadelphia, May 11, by Rev. Mr. DANE, Assistant Minister of Trinity Church, Boston; delivered at the meeting of an Episcopalian Missionary Society. Mr. DANE's text is Mark xvi. 15. "Go ye into all the world, &c. After noting the first disciples, he says, the gospel is not yet preached to every creature. There are millions of immortal souls to be won to salvation; and it is for us to live life to the full, and implore the aid of the Lord. *What is it so? Ought it to be? Shall it come to be?*—To these interrogatories he judiciously replies; and under the last, "Shall it continue to be? he thus observes respecting

THE CERTAIN GLORY OF THE CHURCH.

That the march of our religion shall go on; that the triumphs of Christianity shall continue and increase in glory; that the kingdom of the Saviour shall not be stayed, as it were, in mid-air, but shall come down to earth, and spread its peaceful sway from the one end of it to the other, filling it all with the glory of God, as the waters cover the sea, enabling all to know the Lord, from the least to the greatest, and pouring into all hearts the blessing of peace, quietness and assurance forever, is among the clearest convictions to which the word of God gives warrant.

CH. Watchman.

dawned, it came with such vigour and stubbornness in sin, with such a fixedness of choice for evil, as sadly evinced the efficient and dreadful agency that had been at work.

The Sunday school has broken this delusion; and now we wonder at our infatuation. We knew before, that the impressions of childhood were deep and indelible; that they seemed to add instinct to memory: that they endured through the turmoil and sorrows of manhood, and outlived the infirmities of dotage. But yet, till this blessed engine was set in motion, we had neglected the application of such powerful facilities to the cause of truth and virtue. Now, he who runs may read, how full of promise, and how fraught with blessings, is this grand scheme of mercy. Sir, it strikes home to the very root of evil. It meets the first breaking out of corrupt impulses, enlightens and exhorts to duty, pleads against sin, and saves from death. I firmly believe, that God intends it to be one great means of reforming the world. There may exist some enthusiasm on this subject. I rejoice at it. There never was a good cause which did not deserve all the ardour of enthusiasm. There is no time now, to spare for cold and reluctant calculation. The spirits of evil are abroad in our land. They are straining the last nerve: they are rousing into action the slumbering fires of infidelity, and would shroud the heavens in the blackness of despair. It behoves, then, all the friends of God and man, to be active, and stand forth as the fearless advocates and defenders of the truth.

## MISSISSIPPI VALLEY AGAIN!

There is a moral sublimity, an enlargedness of religious principle and Christian feeling, in the efforts of our brethren at the South, for the establishment of Sunday Schools in this extended and populous Valley, a description of which it is vain to attempt. Suffice it to say, it resembles the benevolence of Him, who, though he was rich, for our sake became poor.

On Monday evening, a second meeting was held in the city of New-York, at Moore's Hall, to consider this subject of establishing Sunday Schools throughout the Valley of the Mississippi. Hon. Judge PLATT presided, and Mr. HALL, the Minister of the eighteen counties which the Augusta Bible Society had charge of, had visited nine, and was then in the tenth. Among the speakers were the Rev. Messrs. Cone, Peters, McCay, Spring, McNaty, and Baird, and the Hon. Theodore Frelinghuysen. The Journal of Commerce says, that in a strain of unaffected eloquence, he held the audience in profound attention for 15 or 20 minutes. We have often heard him for 15 hours.—His inimitable eloquence, we can therefore believe, is not to be equalled. "There is a kindness, sincerity, and unostentatiousness in his language, features, and tone of voice which fix a deep impression of the reality and excellence of religion. With his simplicity, beauty and force are combined an easy and graceful action. The whole subscription and collection for the evening was \$125.00, while \$100.00 were collected at a former meeting, and \$1200.00 were collected at another, making a total of \$15,250.—The sum subscribed in Philadelphia is about \$25,000.—And not Boston do something!—Rather let us hope that all our cities will feel it to be a duty to do a cause so truly benevolent.

CH. Watchman.

## REFORMATION OF PRISONERS, AND IMPROVEMENT OF PRISONS.

On Thursday evening of last week, the Prison Discipline Society held a meeting, to encourage the objects contemplated by them, by bringing those objects into more public view. The Rev. Lotis DWIGHT, the able and active Agent of this Society, read interesting portions of the Annual Report, which showed the happy effects that have followed the plans recommended and pursued by this Society, in alleviating the miseries of the prisoners, and rendering their punishments a salutary discipline, alleviated by all the affectionate kindness with which correction may be administered. The happy influence of solitary confinement was illustrated, and the necessity and benefit of preventing the communications of the prisoners with each other. Much had been done, as appeared by the Report, in reforming the abuses of prisons; and by making known to the public the evils which still exist, much more may yet be done.

After Mr. Dwight had finished, Dr. Becher addressed the assembly on the importance of some of the noble objects of this Society. In relation to the treatment of prisoners, he remarked that governments had laboured under a great mistake, by the infliction of a rigour of chastisement almost wholly destitute of compassion. He very justly observed, that God's method of reclaiming offenders against his law, was by connecting with his rebels, a salutary moral instruction; uniting persons to a course of conduct, which made it the interest of the transgressor to repeat, and renounce his former wrongs against his Maker. Were the Almighty to suffer offences committed against his authority, in the present world, with the severity proportioned to the aggravated nature of crime, men would become contumacious, and hardened in their rebellion, and our world would resemble hell. But God proceeds with men as rational beings, and is capable of discerning their best interest. "He spares not a car to discipline, and commandeth that they return from iniquity. But if they obey not, they die without knowledge."—The way to make men mischievous, unmerciful, and malicious, is to treat them as if they were wild beasts. If, however, we would reform them, we must use them with as much kindness and favour, as may be consistent with salutary correction; and especially must we feel, and let them discern that we feel, for their eternal welfare. We must endeavor to impress them with the conviction of the immortality, and of their accountability beyond the present life. They must be taught the great truths, which relate to the redemption of the soul, and especially that there is forgiveness with God; and that however degraded they may be in the view of the world, and be frowned on by contemptuous and unfeeling men, they are capable of a pardon from God, and of cleansing by his Spirit. He is able to purify their souls, and to fit them for heaven and eternal glory. These truths may be affectingly and clearly upon them by the kind teacher and minister of the Gospel; and for the authority of his instructions he may appeal to the holy oracles, confirming his peaceful doctrine by the word of the Most High.

In the close of his演說, Dr. Becher made some observations on imprisonment for debt, and on the cruelties and inhumanities that might be exercised by the cupidity of unfeeling creditors, and exercised by the authority and under the sanction of law.

We doubt not, should this Society continue its efforts with the same vigour and perseverance which have hitherto marked its operations, that it will effect most surprising reformations in the discipline of our prisons, and in the moral character of our prisoners. We wish it every success of which it may be capable, in the hands of its wise and able directors.

CH. Watchman.

## ATTENTION DUE TO CHILDREN.

Part of Mr. Frelinghuysen's observations at the meeting in New-York, for the purpose of promoting Sabbath Schools in the West.

It is nearly eighteen centuries, since our blessed Redeemer, with the benignity of a heart alive to the miseries of humanity, fixed his eyes upon a group of little children: and that his friends through all future time, might be animated by an example, urgent as the confession of God, he took them in his arms and blessed them. Then, as often since, such touching notice was deemed a misplaced compassion. But He who knew what was in man, rebuked the spirit that murmured at his regard for these interesting objects. He who had formed the body and endowed the immortal mind, whose scrutiny reached the secret place of motive, and the fountain springs of hope and desire; who traced the lines of moral obligations through all their windings,—He, perfectly appreciated the almost absolute control, which the moral cultivation and discipline of childhood exerted upon the character of future life and destiny. By his own example he pointed his church to this eventful stage of being as developing the most fruitful sources of blessedness or woe. But, sir, the lesson seemed to have been inculcated in vain. For instead of engrossing assiduous and prayerful solicitude, this has been the age, of all others, the most left to its own native tendencies. Our Saviour pointed his regards to childhood, that we might there bestow our best care. As if he had said, if you wish the stream to be pure, look well to the fountain: if you desire the blossom to be fair and healthful, shield the bud from harm. We have inverted this salutary lesson.—The whole moral machinery for many ages has not, in any of its departments, been fitted for childhood; all its agencies have been directed over the heads of children. We have called it the season of innocence, and left it to run to waste. The mother has kissed off the tear from the cheek of her little prattler, and often felt as if an angel wept. While we have cherished this fond deception, Satan has been sowing the bitter seeds of depravity. He met the young ideal, as it struggled into life, and wickedly confirmed its corrupt inclination. He, unresisted, prepared the mould for future character. And when youth

that our agents must be supported. A remittance must soon be made. Money, writing paper, states, and quills, are wanted; and it is believed, that it is necessary that only those wants should be known, in order to have an abundance of money to meet them.

The persons who are willing to contribute for the establishment of schools in Greece, are informed, that donations may be sent to Mr. Leonard A. Duggett, the Treasurer, or to TIMOTHY DWIGHT, Corresponding Sec.

P. S. Those publishers of newspapers, who feel the importance of imparting useful knowledge to the Greeks, are invited to insert the above communication.

New-Haven, June 15th, 1830.

## THE BIBLE IN N. CAROLINA.

Messrs. Dowd and Gould, agents of the Am. Bible Society in N. Carolina, have published a circular to the friends of the Bible in that state respecting the two years' supply.

The following are extracts:

Extensive operations were not commenced in this State until the year 1820, and other sections of the Union, since November, however, fifteen or sixteen thousand Bibles and Testaments have been procured by our different Bible Societies. Of these, 8,000 Bibles and 1,000 Testaments are now in circulation. The Am. Bible Society, and forwarded to different places. It was expected that nearly all these Bibles would have been distributed during the winter and spring.—But the society has been greatly disappointed in their efforts to obtain the services of a sufficient number of well qualified agents. The consequence is, that a large proportion of the books have not yet been sold. The work of distribution will be suspended even in the winter, in order to some considerable extent, during the summer, and he finished next winter. But it is not yet to be concealed, that whilst we have procured 20,000 copies of the Holy Scriptures, payments as yet have been made for only a small proportion of them. Should the glorious author of the Bible graciously smile on our humble efforts, 10,000 copies more of the sacred writings will be procured in the course of this year, and the supply of our whole State will be completed by April 1831.

Theory and Practice of Physic, Materia Medica and Pharmacy, by WILLIAM TULLY, M. D. Surgery and Obstetrics, by THOMAS WOODWARD, M. D. Anatomy and Physiology, by ALDEN MARCH, M. D. Anatomy and Natural History, by LEWIS C. BECK, M. D. Natural Philosophy, by SOLOMON FOOT, A. M. F. T. For the whole Course, \$15. M. S. Graduation Fee, \$16—For all who make prompt payment, or notes with good security will be reduced to \$15.

N. B. Board, washing and lodging can be obtained in the village at \$1.25 to \$1.50 per week.

THOMAS WOODWARD, Registrar.

Castleton, June 1830.

## DISTRIBUTION OF THE BIBLE IN GA.

By a letter from the Rev. Mr. Talmage of Augusta, to the Secretary of the American Bible Society, we learn that cheering progress is made in distributing the word of life in Georgia. Under date of May 10, 1830, Mr. Talmage, the Agent of the eighteen counties which the Augusta Bible Society had charge of, had visited nine, and was then in the tenth. Hon. Judge PLATT presided, and Mr. HALL, the Minister of the eighteen counties which the Augusta Bible Society had charge of, had visited nine, and was then in the tenth. Among the speakers were the Rev. Messrs. Cone, Peters, McCay, Spring, McNaty, and Baird, and the Hon. Theodore Frelinghuysen. The Journal of Commerce says, that in a strain of unaffected eloquence, he held the audience in profound attention for 15 or 20 minutes. We have often been told that Mr. H. is the most eloquent man in Georgia. His first discourse, he says, is the gospel is not yet preached to every creature. There are millions of immortal souls to be won to salvation; and it is for us to live life to the full, and implore the aid of the Lord. *What is it so? Ought it to be? Shall it come to be?*—To these interrogatories he judiciously replies; and under the last, "Shall it continue to be? he thus observes respecting

THE CERTAIN GLORY OF THE CHURCH.

That the march of our religion shall go on; that the triumphs of Christianity shall continue and increase in glory; that the kingdom of the Saviour shall not be stayed, as it were, in mid-air, but shall come down to earth, and spread its peaceful sway from the one end of it to the other, filling it all with the glory of God, as the waters cover the sea, enabling all to know the Lord, from the least to the greatest, and pouring into all hearts the blessing of peace, quietness and assurance forever, is among the clearest convictions to which the word of God gives warrant.

CH. Watchman.

## THEATRICAL EXHIBITIONS.

It is pleasing to observe, that the Board of Aldermen of our good city of Boston participate in the moral sense of propriety, which characterizes the great body of the people of New-England, and especially of Boston. The Theatre having been repeatedly opened on late Saturday evenings, it has occasioned unpleasant fears in the religious community, that it would lessen the respect for the Lord's-day, and injure the moral habits of our citizens. The Aldermen have therefore judged it prudent to obtain the official opinion of their Solicitor, Jno. Pickering, Esq. on the legality of the practice. Mr. Pickering, in a letter to the Mayor, has made a judicious reply to the question, *Whether it be lawful for the Theatres to be opened for Theatrical Exhibitions on Saturday evenings?*—The Solicitor states, that from 1658, the whole course of legislation in this Commonwealth, seems to have had special regard to the due observance of the Lord's-day. The law which specially respects the present question, is that of March 8, 1792. This enacts, that "no person shall be present at any concert of music, dancing, or other public diversion, nor shall any person or persons use any game, sport, play or recreation on the land or water, on the evening next preceding or succeeding the Lord's-day." Mr. Pickering remarks that the Board of Aldermen may prevent any dispute on this question hereafter, by making it a condition in the annual license of the Theatre, that it shall not be opened on Saturday evenings.

CH. Watchman.

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